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Selah Merrill are cited along with General Gordon as advocates of the claims of the "new Calvary;" and to this company Mr. Wallace professes himself to belong. "Certainly, of all the sites advocated, this hill just north of the Damascus gate," he says, "offers the most convincing evidence of its identity as the true place of the crucifixion. In fact, there is no argument against it."

It remains to be said that as regards the future of Jerusalem Mr. Wallace is distinctly an optimist. He finds the climate in summer preferable to that of the majority of places in the temperate zone. With its altitude, dry air, and proximity to the sea and the mountains, it may even be regarded as a summer resort. The rainfall is increasing year by year, and good government and skilled cultivation of land now regarded as hopelessly barren may yet make Jerusalem "the center of an agricultural district that could compete with other countries in the great world-market."

These optimistic conclusions are warranted less by observation than by prophecy, in the interpretation of which Mr. Wallace is a thorough-going and uncompromising literalist. The millennial future of Jerusalem he finds "described in many pages of the Inspired Word." "The only legitimate interpretation of the various allusions to that future city is the natural one, *i. e.*, to take just what is there said as it is said and attempt neither to add to nor detract from the statements." But one need not accept the ex-consul's exegesis of prophecy to join cordially with him in his prayer for the prosperity and peace of Jerusalem, and in the hope that this revered and venerable city may speedily be delivered from the stupid misrule of the Turk and permitted to render up her buried treasure to a waiting Christian world.

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DER VORCHRISTLICHE JÜDISCHE Gnosticismus. Von M. FRIEDLÄNDER. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. x + 123. M. 3.

IN his book on Judaism in the pre-Christian Greek world, published two years ago, Friedländer defended the thesis that there was in the Judaism of that period an antinomistic and universalistic party, opposed to the party that was faithful to the law and to the nation. At that time his view found little approval. In the present work he returns to his former contention, which he thinks he can now substantiate with better reasons.

And really it might be inferred from the passages in Philo's writing, *De migr. Abr.* (Mangey, I, 450), on which Friedländer builds, that there was a Jewish party which not only explained the command regarding the sabbath and circumcision in an allegorical way, but rejected it altogether. On the other side, also, it is true that the oldest Gnostics that we know were antinomists, and probably of Jewish origin. But can we discover traces of them in Philo and the Talmud? It is just here that my uncertainty concerning Friedländer's line of argument, much of which can be certainly proved untenable, begins. Does anything in Philo's writing, *De poster. Caini* (Mangey, I, 22 ff.) point to the sect of the Cainites, or in the epistle to the Hebrews to the Melchizedekites? Nor can the "Minim" of the Talmud be invariably either the Jewish Christians or the Ophites. Rather must we understand that name to refer to unbelievers in general. That finally the "Gilonim" (Sabbath, 116a), whom no man must rescue from burning, are the Ophites is far from being proved. The cosmological speculations, moreover, which we meet so often are not connected with the antinomistic tendencies of the "Minim."

And yet the book is not without significance. It has not only proved the existence of an antinomistic tendency in the Judaism of the dispersion, but has also made the Jewish origin of the older Gnosticism considerably more probable than it was before. Then, too, we gain valuable information from it concerning many other points—only not concerning the history of primitive Christianity. Friedländer regards the whole primitive Christian community as strictly legalistic; and, strangely enough, derives the anti-legalism of the Pauline epistles, whose genuineness he apparently denies, from the Alexandrian radicalism. This is such a total misapprehension of Paulinism that we do not know where to begin to refute it if we would.

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